U lei longpah—the god of wealth. This god is propitiated with a view to obtaining increased prosperity.

U Byngkew, or *u Basa shoong*, is the tutelary deity of the village. This godling is propitiated by sacrifices whenever they are thought to be necessary.

U Phen u kyrpad is a similar godling to the above.

Then follows a list of minor deities, or, rather, evil spirits, e.g. *Ka Bih*, the malarial fever devil; *ka Khlem*, the demon of cholera; *ka Duba*, the fever devil which is said to haunt the neighbourhood of Therieghat.

Bivar says "the Khasi religion may be thus briefly defined as forms used to cure diseases and to avert misfortunes, by ascertaining the name of the demon, as the author of the evil, and the kind of sacrifice necessary to appease it." We may accept this description as substantially correct. In the Jaintia Hills, there is a peculiar superstition regarding a she devil, called "*ka Tarah*," which is supposed to cause delirium in cases of fever. When such cases occur, it is believed that "*ka Tarah*" has caused them, and inquiries are made by means of breaking eggs to find out in whose person the demon has obtained a lodgment; or sometimes the sick person is asked to reveal this. When in either of these ways the name of the person possessed by "*ka Tarah*" is known, the sick person is taken to the house of the possessed, and saliva and bits of broken pots are cast into the earthenware, after which, if the sick person recovers, the party indicated is denounced as possessed by the demon; but if the patient dies, it is concluded that the person possessed has not been properly ascertained. If people are satisfied that some one is really possessed, they denounce the person, who is then cast-casted. The only way for him to regain his position is to exorcise the demon by divesting himself of all his property. He pulls down his house, burns the materials, his clothes, and all his other worldly goods. Lands, fowls, and herds are sold, the money realised by the sale being thrown away. No one dares touch this money, for fear he should become possessed by *ka Tarah*. It will be observed that, as in the case of the thief, the demon is believed to follow the property.

Mr. Jenkins, in his interesting little work on "Life and